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# Woman's Work

*A Foreign Missions Magazine*

## CHINA

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of the Presbyterian Church, U. S. A.

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## Subjects for Auxiliary Meetings, 1920

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|---|---|---|---|
| JANUARY | China. | JULY | Review of the year—The Home Base—Orientals in the U. S. A. |
| FEBRUARY | Chosen. | AUGUST | China. |
| MARCH | Japan. | SEPTEMBER | India—Home Base—Outlook for the Year. |
| APRIL | Africa. | OCTOBER | India. |
| MAY | Latin America. | NOVEMBER | Siam. |
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WOMAN'S WORK
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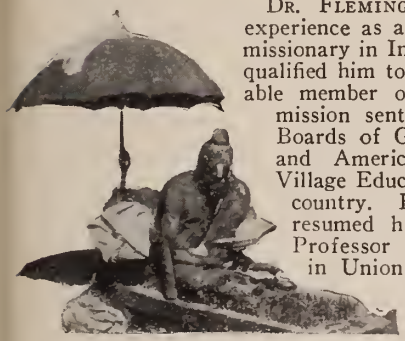
VOL. XXXVI OCTOBER, 1921 No. 10

# Modern Education for India's Women

D. J. Fleming, Ph.D



Holy Man, worshipped by the people, as he reads his sacred book sitting upon spikes. A skeptical investigator discovered a mat under his body, but even so the spikes could not have been comfortable to sit upon permanently. Photo. sent by Miss Emily T. Minor.

Dr. Fleming's years of experience as a teacher and missionary in India had well qualified him to be a valuable member of the Commission sent out by the Boards of Great Britain and America to study Village Education in that country. He has now resumed his duties as Professor of Missions in Union Theological Seminary, New York.

India has its great governmental system of schools, supplemented by many private efforts. But in two realms especially, missionary educationalists are likely for many years to find a most needy field for effort—the education of the outcastes and of women. Owing to such causes as conservation, early marriage, and absence of ideals of literacy for Indian womanhood only one and six-tenths per cent. of the Hindu female population and one and three-tenths of the Mohammedan are under instruction. Although the Christian community has in general been drawn from the most backward part of the people of their female population fully eight per cent. is under instruction. It is acknowledged that the whole situation of education would be much worse were it not for the work of Christian missions. The desire for modern education for India's boys has taken firm root in the land, but enthusiasm for the education of India's fifty millions of "untouchables" and of women is by no means prevalent. Public opinion simply does not sustain such efforts, as yet. Hence missions have in these two fields a peculiar opportunity to serve India's advancement.

In contrast with the education of girls in America, Indian Christian girls are sent to boarding-schools after no more than an elementary stage. Few American girls are in this way taken from their homes after finishing the third or fourth grade only. The reasons are both social and economic. It is difficult even in Christian homes to care for unmarried girls after they are ten or twelve. Parents find great relief in having them under the supervision of a boarding-school. Again many of the Christians are very poor, so that it is often necessary for the missions to supply the greater part of the cost of instruction and maintenance. Both these causes lead to the establishment of boarding-schools for girls.

Another marked differentiation is that extreme care must be taken that these boarding-schools approximate to village conditions. The utter simplicity of a village home can hardly be imagined by one who has not been through the plains of India. The change to the institutional buildings and arrangements of a mission school is very decided. But her years of school life must not unfit a girl to go back into these villages. She must be shown how to make a better home out of a little mud house. She must be able still to lift brass water vessels up to her head, grind rice, prepare spices, buy and cook for a group of ordinary family size.

In many schools the girls do not learn to work with their hands, or if they do it has been on an institutional scale rather than that of a home. Sharing in the cooking for two hundred boarders is not good training for the careful work of one who must market for husband and children only. Making up the beds in a school dormitory is wholesome service, but it does not approach the conditions a girl must later face. The problem is a serious one, for there is a real danger that our mission schools may unwittingly denationalize the girls who attend them and unfit them for returning to village conditions.

In order to meet this situation a few missionary women educationalists are leading the way in instituting what is called the "family system." The girls are divided into groups approximating as far as possible to an average family in size, variation in age, and working conditions. Often a real baby is included in the group.

Each of these "families" is given a room very nearly like a possible village house. The oldest girl is "mother." She with her assistants must buy the vegetables, plan the meals, keep the accounts, and mend the clothes. It affords a natural opportunity for the development of mother-craft, and of habits of thrift, order and cleanliness. Sometimes the families can be given a garden, and the girls are taught garden songs to sing as they care for the simple vegetables they are encouraged to raise. Wise administrators would not place an American in charge of such a school until she had lived in the villages, if possible in Indian homes, and accustomed herself to Indian ways, Indian art, music, folk-ways and folk-lore. From such schools* should come Christian mothers and teachers proud of their Indian heritage, adapted to India's conditions, and eager to take their part in the great national awakening that is the dominant characteristic of present-day India.

India has a great tradition of the ideal teacher which is still treasured in the word *guru*. Hence more than in other countries parents are undoubtedly conscious of placing their children not only in the hands of educators, but of persons who will stand to them in the place of parent, guardian, doctor and above all as religious guide. It is, therefore, a larger responsibility to become the head of a girls' school in India than in America. Take for example the matter of health. We have been a little slow to see that precautions that need not be taken in America are necessary in India. The change in passing from village conditions to the boarding-school is far greater for them than it would be for a Western child. They change from days marked by irregularity, lack of discipline, and absence of continuous strain, to the routine of school life, with unaccustomed mental effort, and with rules and diet to which they are not used.

Careful observers are alarmed at the physical results of our Western system of education on Indian girls. In the few girls' colleges the number who break down is very large; and even in the high schools there is a real danger of laying the foundations of future weakness. It is a question whether missions should not take the lead in working out experiments of a curriculum better adapted to the needs and physical capacities of Indian girls.

Women educationalists in India have demonstrated the value of special training on the part of those who go out to administer missionary educational work. Although more than two-thirds of the men who are sent out have charge of schools very few are trained as teachers. This is in part because the conventional training for all men who volunteer for work abroad is supposed to be found in the theological seminary, and partly because the Boards have rightly placed great emphasis on purely evangelistic work. On the other hand many women go out educationally trained, and their superior educational results are obvious.

* Four such schools are described in *Schools with a Message in India* (Oxford University Press, 1921).

In general girls' schools are better than boys'. The Indian secretary of the National Missionary Council went so far as to say that this was creating a serious social situation in the Christian community, in that parents were finding it difficult to secure suitably educated husbands for their girls who have been in boarding-schools. It is becoming plain that our missions are not justified in undertaking to play so large a part in the education of India unless they are going to bring to this professional task the best expert aid they can command. Is it not a sign of the times that women educationalists are more and more being placed on committees dealing with education where their experience is bringing new strength to the discussion of problems, not only of girls' education but of that of boys as well?

Even on the woman's side, however, you may still find several women working in a given district and all trained for general evangelistic work—that is, all trained in the same way. It would vastly increase the efficiency of the team work of such a group if one of them were given a normal course at home or a course in religious education. It may be that the churches who are supporting missionaries engaged in educational work should, in cooperation with their Missionary Board, make it possible for more of these to receive normal training when they come back on furlough. This will in most cases necessitate giving them an adequate grant for tuition while in training, and relieving them from the strain of deputation work.

There are many young women in American schools, trained and experienced, who are thoroughly Christian and yet who are not reached by appeals for educational service abroad when made through the ordinary missionary channels. Exceedingly attractive and interesting careers of experimentation, constructive work and Christian service are open in our mission schools, with the certainty of opportunities of far-reaching influence and fruitfulness. The range and urgency of these opportunities might well be made known to this constituency through regular teacher employment agencies and journals. A few teachers of college subjects are required. More high school principals and teachers are needed. Still more primary school teachers must be found, while the near future is going to see an increased demand for women supervisors, teachers able to conduct vocational middle schools, and those with the gift of training and inspiring other teachers.

A superlative service can be rendered

"THIS PHOTOGRAPH came lately to me by mail from one of my 'old boys,' Chanan Masile Ditta, the son of a sweeper convert from the Jullundur district. Chanan was always a bright, clever boy, big-hearted but easily led for either good or evil—one of those for whom we always felt we should be specially earnest in prayer. He finished his full course as a carpenter in our school and we sent him with two others to the Government School, where again he did splendidly. From a large class of Hindus, Mohammedans and Christians Chanan passed as Number One. Dalla and Yacub, our other two boys, passed second and third. All three were sent to Mesopotamia and have done excellent work. We have had three letters from Chanan since we returned, in the last he sent the picture and said that he was learning photography from an English soldier—I wish he had sent his picture taken in his uniform. . . . The war gave wonderful opportunities to our lads, Dalla writes a most striking description of Baghdad where he is working." (*Mrs. C.*) *Christiane Borup.*
SAHARANPUR.

to India by training women teachers. In the educational realm there is no more significant opportunity. Already some girls are being trained as teachers in normal classes added to high schools or in training colleges. But if the churches at home realized the opportunity the relatively small efforts now being made would certainly be greatly increased. Non-Christian schools and goverment institutions, as well as our own mission schools, are eager to get trained teachers. If we can prepare Christian teachers for this field an immense opportunity for the Kingdom will be opened out. The Christian teacher—and especially the Christian woman teacher—can have a place of great influence. It would be fine if each Province had a series of well-equipped women's training schools, many of which would of course represent union effort. Advantage would undoubtedly be taken of the experience worked out in the Philippines showing the value in a rudimentary educational environment of introducing teacher training classes before the high school stage—even in some cases at the end of the elementary course. For many of these girls a one year's training course could be developed, as most of them do not remain in the profession long enough to justify the longer courses. It it should be found that they could continue in the work longer they might be brought back for a further year.

Peculiar difficulties and dangers surround young Indian women who set out to teach in a village school. Social conditions are such that unmarried women often find themselves the victims of the vilest intrigues and accusations. This condition very definitely limits the supply of women teachers and is immensely serious for the educational welfare of the country, for women are the natural teachers during all the early stages. India will have to starve educationally, and continue to struggle on with its immense problem of illiteracy with men in the village schools which they do have, until chivalry is developed for women who do not live under the protection of zenanas.

It is easier for Christian women to break over the old conventions than for Hindus and Mohammedans. Hence there is a peculiarly attractive opportunity open to them. The paucity of supply of women teachers, as well as the proportion furnished by the relatively small Christian community, is indicated by the fact that recent figures for the Province of Bengal gave only one hundred and fifty-six women in *all* training institutions for women teachers, while ninety-two of these were Christian. The Christian community is rendering even now a great service by supplying teachers. That service can be immensely increased if Christian forces of the West vision the opportunity and equip the necessary training schools. India's supreme need, especially urgent in these days of surging national aspirations, is for the spirit and the life and the power that come alone from God through Jesus Christ. Christian teachers can introduce the youth of India to their Saviour and to us is given the joy of sending them.

## "TO DO THY WILL"

"*Thy* WILL BE DONE ON EARTH,"
On bended knee we pray;
Then leave our prayer before the throne,
And rise and go our way.

And earth is full of woe
And war and evil still—
For lack of men whose prayer is: "Lo,
We come to do Thy will."

"Thy will be done on earth;"
Lord, grant me grace to see
That if Thy will is to be done,
It must be done *by me!*

—*Rev. Dr. Wm. Pierson Merrill,*
in *The Continent.*

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Mrs. J. J. Lucas, "
Miss Miriam McGaw, "
Mrs. A. E. Parker, "
Mrs. R. L. Pendleton, "
Mrs. J. Watt, Cawnpore, U. P.
Mrs. Henry Forman, Gwalior, U. P.
Miss Agnes G. Hill, "
Miss Edith May, "
Mrs. C. C. Wisner, Gwalior, U. P.
Mrs. G. B. Ogden, Kasganj, U. P.
Miss Eleanor Gibbons, Kolhapur, U. P.
Miss Sylvia B. Hurd, "
Dr. Victoria McArthur, "
Mrs. A. W. Marshall, "
Miss Clara L. Seiler, "
Miss V. S. Strobridge, "
Mrs. D. B. Updegraff, "
Miss Adelaide A. Browne, Kodoli, Bombay Pres.
Miss S. G. Brown, "
Miss Marie L. Gauthey, "
Mrs. H. G. Howard, "
Mrs. A. S. Wilson, "
Mrs. E. M. Wilson, "
Mrs. H. W. Brown, Sangli, Bombay Pres.
Mrs. J. L. Goheen, "
Mrs. J. P. Graham, "
Mrs. J. E. Napp, "
Miss A. E. Burhans, Miraj, Bombay Pres.
Miss Helen M. Kendall, "
Mrs. R. C. Richardson, "
Miss F. E. Schaefer, "
Mrs. J. E. Stevens, "
Miss Anna L. Thompson, "
Mrs. C. E. Vail, "
Mrs. W. J. Wanless, "
Mrs. E. J. Hendrix, Ratnagiri, U. P.
Miss A. M. Jefferson, "
Miss Emily T. Minor, "
Miss Ada Skelton , "
Miss Frances Unsworth, "
Mrs. A. L. Wiley, "
Miss Lena Froese, Vengurla, U. P.
Mrs. R. H. H. Goheen, "
Miss Elizabeth R. Sayre, "
Mrs. H. K. Wright, "
Miss Iva M. Fish, Etah, U. P.
Miss E. D. Galbreath, "
Mrs. A. G. McGaw, "
Mrs. R. T. Meeker, "
Mrs. A. E. Slater, "
Dr. Harriet Davies, Habiganj, Assam
Mrs. Lewis Evans, Shaistaganj, "

*Reinforcements:* Mrs. V. E. Coapman, Miss Margaret F. Johnson, Miss Mary I. McGee, Mrs. Mason Vaugh.

*In this country:* Mrs. H. T. Avey, 1213 Richards St., Oshkosh, Wis.; Miss Ada D. Ayers, Branchville, N. J.; Miss Grace L. Enright, 714 16th St., Parkersburg, W. Va.; Miss Emily and Miss Mary Forman, Washington, Ky.; Mrs. S. M. Gillam, Chautauqua, N. Y.; Mrs. J. N. Goheen, Wooster, O.; Miss Alice B. Jones, R. D. 2, Venedocia, O.; Miss Louisa Lee, 7th and Race Sts., Port Angeles, Wash.; Mrs. F. B. Llewellyn, 709 Ford Bldg., Detroit, Mich.; Miss Harriet N. Lockrow, 115 Ballston Ave., Scotia, N. Y.; Mrs. F. B. McCuskey, 716 Marine St., Boulder, Col.; Mrs. J. C. Manry, 54 Concord Ave., Cambridge, Mass.; Mrs. W. T. Mitchell, Mrs. A. W. Moore, 602 University St., Wooster, O.; Miss A. W. Owen, 18 Franklin Place, Morristown, N. J.; Miss M. C. Rebentisch, 775 Washington Ave., Brooklyn, N. Y.; Mrs. C. H. Rice, 816 College Ave., Wooster, O.; Mrs. R. H. Robinson, 733 Parkman Ave., Los Angeles, Cal.; Mrs. E. W. Simpson, 606 Bealle Ave., Wooster, O.; Miss Eula H. Sleeth, 5828 Woodlawn Ave., Chicago, Ill.; Mrs. M. W. Strahler, 5825 Maryland Ave., Chicago, Ill.; Mrs. A. D. Swogger, 11 Marin St., San Rafael, Cal.; Mrs. C. D. Thompson, Jr., 235 W. 75th St., New York City; Miss Jane A. Thompson, 1111 McCausland Ave., St. Louis, Mo.; Mrs. E. M. Wherry, 759 Ridgeway Ave., Cincinnati, O.; Miss Sarah M. Wherry, 337 N. 9th St., Indiana, Pa.; Mrs. Ross L. Wilson, Monticello, Ind.; Mrs. W. H. Wiser, 11730 S. State St., Chicago, Ill.; Dr. Adelaide Woodard, 4325 Brooklyn Ave., Seattle, Wash.; Miss Mary Wyckoff, 97 Whitney Ave., Elmhurst, N. Y.

*In Scotland:* Mrs. H. A. Whitlock, 19 Mt. Stewart St., Shawlands, Glasgow.

## CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At San Francisco, July 6—Rev. and Mrs. W. T. Mitchell from N. India. Address, 920 College Ave., Wooster, O.

At Vancouver, July 8—Mrs. Howard D. Hannaford from Japan. Address, Care Mrs. J. S. Simpson, Belmont and Larch Sts., College Hill, Cincinnati, O.

At Vancouver, July 1—Rev. and Mrs. Selden Spencer, Jr., from S. China. Address, College Camp, Williams Bay, Wis.; Rev. and Mrs. O. W. McMillen from S. China.

At San Francisco, July 11—Rev. and Mrs. G. D. Byers from Hainan. Address, Lithia, Mass.

At San Francisco, July 22—Rev. and Mrs. Geo. P. Pierson from Japan. Address, 926 N. Broad St., Elizabeth, N. J.

At San Francisco, July 28—Mr. and Mrs. H. P. Lair from Shantung; Dr. and Mrs. L. F. Heimburger from Shantung. Address, 5579 Clemons Ave., St. Louis, Mo.

At San Francisco, July 29—Miss Florence F. Pike from S. China. Address, 1276 W. Mills Ave., Pasadena, Cal.; Rev. and Mrs. J. W. Creighton from S. China. Address, Sigma Kappa House, Leland Stanford University, Palo Alto, Cal.

At Vancouver, Aug. 3—Miss Elise S. Eddy from Central China. Address, 19 W. 34th St., Bayonne, N. J.

At New York, Aug. 6—Rev. and Mrs. R. C. Byerly from Syria. Address, 821 Columbia Ave., Lancaster, Pa.

At Vancouver, Aug. 8—Rev. and Mrs. F. S. Niles from Kiangan. Address, Roscoe, N. Y.; Miss Margaret M. Moninger from Hainan. Address, Marshalltown, Ia.; Miss Janet M. Johnstone from Japan. Address, R. R. 1, Orillia, Ontario, Canada.

At New York, Aug. 11—Miss Martha B. Hunter from Colombia. Address, 635 N. Main St., Greensburgh, Pa.; Miss Elizabeth M. Evans from Japan. Address, 3607 Emerson Ave., N. Minneapolis, Minn.

At San Francisco, Aug. 14—Rev. and Mrs. C. F. Bernheisel from Chosen. Address, 160 Pennsylvania Avenue, Louisville, Ky.

At Vancouver, Aug. 14—Rev. Hugh C. Ramsay from N. China. Address, Delta, Pa.

At New York, Aug. 15—Mrs. Wm. Jessup from Syria. Address, Care Mrs. H. K. Murray, 400 Madison Ave., Flushing, N. Y.

At New York, Aug. 28—Rev. Melvin Fraser from W. Africa. Address, Elgin, Ill.

Departures:

From New York, Aug. 3—Rev. and Mrs. F. E. Johnson to join the Central Brazil Mission.

From San Francisco, Aug. 3—Rev. and Mrs. F. S. Curtis returning to Japan.

From New York, Aug. 4—Rev. and Mrs. B. Reifsnyder to join the Mexico Mission.

From San Francisco, Aug. 9—Rev. and Mrs. Ura Brogden to join the Hainan Mission; Mr. and Mrs. A. C. Owens, Miss Frieda Hughes, Miss Josephine Jacobson, to join the Hunan Mission; Miss Ada Auckner to join the Shantung Mission; Dr. and Mrs. Roy M. Byram to join the Chosen Mission.

From Vancouver, Aug. 11—Mrs. E. C. Akerstrom for Nanking University; Miss Katherine Rawles for Ginling College; Misses Anna E. Ensign, Mary Miles, Helen E. Palmer, Ruth E. Trimble, to join the Japan Mission.

From New York, Aug. 17—Miss Florence E. Murray returning to, Rev. and Mrs. Leo M. Marker, Miss Jane Doolittle, Mr. and Mrs. Paul B. Shedd to join the E. Persia Mission; Miss Edith Lamme returning to, Mr. Thos. L. Peters, Mrs. Florence K. Smith, Rev. Edwin M. Wright to join the W. Persia Mission; Rev. and Mrs. Leslie Leavitt to join the Syria Mission; Rev. and Mrs. W. H. Hezlep returning to, Miss Priscilla K. Hall, Mr. W. B. Hayes, Miss Emma M. Schweigert, Mr. C. A. Warburton, to join the N. India Mission; Miss A. M. Jefferson returning to, Dr. and Mrs. W. H. Rice to join the W. India Mission; Miss Bertha Orbison to join the Punjab Mission.

From San Francisco, Aug. 17—Mr. and Mrs. R. L. Creighton returning to Central China; Miss Nettie R. De Jong returning to, Miss Elizabeth McKee to join the Hunan Mission; Rev. and Mrs. R. G. Coonradt returning to Shantung; Mr. and Mrs. A. L. Carson to join the S. China Mission; Dr. and Mrs. W. T. Lyon to join the Siam Mission.

From Vancouver, Aug. 18—Dr. and Mrs. E. D. Vanderburgh returning to, Rev. Emory W. Luccock to join the Hunan Mission; Miss Ellen E. Dresser returning to, Mr. Joseph E. Barker to join the Kiangan Mission; Mrs. A. H. Mateer returning to, Miss Josephine Sailer, Dr. Susan S. Waddell to join the N. China Mission; Mrs. Hunter Corbett returning to Shantung; Dr. and Mrs. T. F. Holgate, Miss Florence E. Warner for Nanking University, Dr. Harriet Allyn, Miss Vella M. Wilcox, Dr. and Mrs. C. C. Selden returning to, Miss Lulu Cliness, Miss Grace M. Ruppert, to join the S. China Mission.

From San Francisco, Aug. 23—Dr. and Mrs. O. K. Malcolmson to join the Chosen Mission; Mr. and Mrs. G. K. Chapman to join the Japan Mission; Dr. and Mrs. G. Hamilton returning to, Miss Orpha B. Gould, Miss Laura B. Richards, to join the N. China Mission.

From Seattle, Aug. 27— Miss Jane Hyde returning to Kiangan; Rev. and Mrs. A. J. Fisher returning to S. China; Miss Sarah L. McRobbie returning to N. India; Miss Lena A. Boyd, Miss Emily Peterson returning to the Punjab; Rev. and Mrs. L. W. Taylor to join the W. India Mission; Dr. and Mrs. J. A. McAulis to join the Chosen Mission; Miss Anne M. Buck to join the Philippine Mission; Miss Annabel Galt returning to Siam.

From San Francisco, Aug. 31—Miss Bessie Hille returning to Central China; Rev. and Mrs. D. S. Tappan returning to Hainan; Rev. and Mrs. T. J. Preston, Rev. and Mrs. P. H. Dowling returning to Hunan; Dr. and Mrs. W. O. Elterich, Miss Helen Elterich returning to Shantung.

RESIGNATIONS:

Rev. Dr. and Mrs. T. S. Pond of the Venezuela Mission. Appointed to Syria, 1868; to South America, 1891.
Rev. Jas. E. Adams of the Chosen Mission. Appointed 1894.
Miss Beatrice P. Moller of the Siam Mission. Appointed 1912.

DEATH: At Beirut, July 7—Miss Emelia Thomson of the Syria Mission.

# Turned Out

(MRS. C. H.) MARY E. BANDY

A LETTER came from Miss ——, asking if we would help her to find the home of one of her school girls. She said the girl had been in school several years, could speak English, had passed the Middle examination and had also been trained as a hospital nurse. She had often talked about her parents and childhood home. Now her long wished for desire to see them was to be granted if we would help them to find the village. We replied, requesting them to come.

On their arrival we set out at once with the Ford car to find the place. We were surprised to see this pretty, attractive girl, with such calm self-possession. In good English, she told us that her parents, who were of a very good Hindu caste, had married her when she was quite small to a lawyer in a distant city. He was a man of some years. She either did not know or, childlike, did not heed the rules of the household. One very strict, but new rule for a village girl was that the daughters-in-law were to remain in the inner courtyard and become strictly *purdah* women. She, with other little girls in her village had been allowed to run and play where she liked. One day, soon after her marriage, some men came to visit and were in the outer courtyard where men only sit—only men of the household being allowed to go into the inner court.

The little wife, with her lingering village curiosity which had always led her to run straight to and investigate anything new and strange, appeared in their midst. Her husband was horrified and humiliated. He might have been proud to have his friends see those sparkling black eyes and the pretty little creature that she was. But she had given herself away as being a green little village girl, with the result that she was well beaten and turned into the streets.

We can but believe that it was only a temporary rage; but the child was filled with such fear as those have who are turned into outer darkness and are to have everlasting torment. As she ran here and there screaming, frightened beyond description, Miss ——, of the Mission, came along. Straight to her arms and heart the little wife went, and then to the school, where she found love immediate, and in time the knowledge and love of her Lord and everlasting Friend. The husband was told that he might send for her, but his reply was that he cared to have nothing to do with her, now that she had broken caste and defiled herself by living with Christians. In time, he reported her as dead to her parents who had real grief.

It was an aggravating episode in his life, no doubt, but not an uncommon thing to have girls and women sacrificed for the sake of caste and custom. Imagine the excitement of our girl now, as she recalled all these things and was directing us as well as her memory served her, to find her childhood home.

Over roads and no roads, sand and fields we went, asking how far to the little village of S——pur. At last we found it, and her eyes danced with joy, fear and anxiety combined. "In this Alley—here—turn to the right." Stop, gulley too narrow for the car. But we were in haste. As we jumped from the car, people surrounded us with questions: "Where are you going? Whom do you seek?" We took no time to reply, for on she rushed, and pointing to a door, said, "That's it—there is my home!" and made one dash at the door. It was closed. No one at home. Taking her father's

name, we asked, "Where is M——?" "Oh—he died three years ago." "And his wife?" "She went with her three boys to her brother, who lived in her childhood home."

That was miles from this place, and would take another day to reach. Then to the curious villagers we told that this was the daughter who had been married and sent to the city. "No—no!" they said, "she died years ago—how can it be?" Just then a brother of her father's came before us and she, recognizing him, called to him. He, with a slow scrutiny into her troubled eyes, said, "Aré Ji——. It is my brother's daughter. I know those eyes." After much loud talking and screaming and general excitement, the village came to understand the situation and we left.

Another day's hunt for the mother and she was found. Frightened? Why, she acted like people who see ghosts! She had to believe what her own eyes saw. This was her daughter. No denying that. But she was changed somehow, not beyond recognition, but certainly beyond understanding. Caste prejudice was the first and strongest thing to assert itself here again. A lost daughter, found! Returned as from the dead. So clean and pretty in her simple white clothes. The village mother poor, sad, scantily clothed, and grimy with dirt. She could not touch or be touched by her daughter who came now as a Christian; for are not Christians outcastes? The little brothers laughed and screamed by turns. Finally, a Mohammedan, who had been watching from the time of our arrival, began to apologize for the mother and the way she had acted. "She is a Hindu and fears to break her caste. She should have taken her daughter into her arms. She should be cooking some food for all of you. She should show some gratitude that you saved her daughter." "And do you live here?" we asked, noticing his superior manners. "Yes," he replied, "but I have been to the war. Have seen France. Have seen London." And in a real or feigned disgust he said, "Oh, this India! what owls we are! Why can't a mother weep for joy and fall on the neck of her lost and found daughter." So much in his village dialect, then in his newly acquired English: "In London not so. London all very good. In hospital English lady care for this black man wounded arm. All very good English. France, too, nice. French lady she kissed me." Then to show that he knew how to be gracious, he invited us to sing. We sang a *bhajan,* for which he thanked us, but said, "Now sing toom, English toom," and we responded with—

Two groups of happy children on Kennedy Lodge Compound.

"What a friend we have in Jesus,
All our sins and griefs to bear!"

FATEHGARH.

Mrs. Bandy adds that the mother was at last persuaded to recognize and welcome the daughter from whom she had been so long separated.

# The Missionary Outfit—Again

(Mrs. F. G.) Mary Schauffler Platt

New missionaries mean new outfits and while these are being prepared by busy fingers of the new missionaries themselves and of many loving helpers, another word of advice and warning may not be out of place.

The thin waists with very low necks and very short sleeves, the abbreviated skirts that are so scant as to show the whole figure, and the filmy, transparent silk stockings, all of which seem to pass muster in the United States nowadays, are utterly out of place on the mission field. It is almost impossible for an American girl to realize how her style of dress may affect not only her future work on the mission field, but the reputation of her countrymen and her religion.

The following is an extract from a letter just received from India: "You will think me a crank on the subject of dress in India. An Indian lady told me the following incident. She was in a railway station when a missionary party was passing through to another country. One young woman in the party wore such a thin blouse that her underwear and a goodly portion of her person were distinctly visible. As my friend watched she saw three different groups of Indian men point in the direction of the young missionary, walk up and pass her, staring all the time, then go off laughing. The Indian Christian woman said to me, 'Why are your women permitted to dress so immorally, and why are they so immodest, and missionaries, too? How can you expect our Indian men to respect you and believe that the Christian religion is better than theirs when such things are possible?' "

Many papers and magazines are taking up the question of women's dress at the present time. Is it not advisable for every prospective missionary to follow the example of the writer of the letter, who added that the remarks of her friend made her feel that she wanted to reinspect her own wardrobe?

New Britain, Conn.

# Close of a Consecrated Life

(Mrs. W. J.) Lillian Emery Wanless

The notable woman of whom Mrs. Wanless writes spent the last ten days of her life at Miraj in order to be near her beloved physician, Dr. Wanless, and requested that her body should be buried there. Mrs. Wanless says there were no two such remarkable Christian women in India as the Pandita and her daughter, the latter "so refined, so cultivated, so winning, in speech and manner exactly like the best type of American or English woman." In her great school at Mukti, Pandita Ramabai now has a dozen European women to help her, and more than a score of capable Indian women. There are over fifteen hundred women and girls in the establishment, and the Pandita will sorely miss her valuable daughter, as she herself is now sixty-three years of age, feeble and extremely deaf. We are sorry that a photograph of Manoramabai, which Mrs. Wanless sent, has not arrived, but we hope to give it in a later issue.—Editor.

Manoramabai, only daughter of Pandita Ramabai, died at Miraj, India, July twenty-fourth, 1921, of organic heart disease. Manoramabai was born in Assam, April sixteenth, 1881. In infancy, her father having died, she was taken by her mother to England. There subsequently she was left by her mother and

Group of Christian women taken after their weekly prayer-meeting, including six Bible women who do evangelistic work in the hospital and in Christian homes. In the center is Mrs. W. J. Wanless, who sent us the photograph.

reared by an English lady until she was seven years of age. Some years later she again left her native land for England and America and for a few years studied in Rochester, New York. Called home by a serious illness of her mother before she had completed her college course, she continued her studies in the Deccan College, Poona, and took her degree there. She went daily to and from school, a distance of thirty miles, at the same time helping her mother in her Mission work.

Pandita Ramabai is a name familiar to us all. We have heard much of the great faith mission, The Mukti Mission, conducted by this most learned of all Indian women, situated at Kedgaon, Poona District, India, where thousands of homeless have been sheltered, given schooling and industrial training and taught what it is to live a consistent Christian life.

Manoramabai is a name not quite so familiar to us. Little have we heard of the faithful daughter who for twenty years has shared her mother's burdens. She it was who had charge of the large school with all its kindergarten to high school grades. She it was who directed the office with its finances and correspondence. She it was who carried the responsibility of a branch Mission, a work for high caste girls and women in Nizam's Dominions. She it was who took upon herself various duties, thus giving her mother time for literary and translation work, especially the translation of the Scriptures which Pandita Ramabai has made from the original Greek and Hebrew into the Marathi language. She it was who, from the background, organized and guided, supervised and counselled. Her refined, sweet, strong Christ-like character had a tremendous influence in the community life of Mukti Mission. She it was who would, we had thought, be the staff of her mother's old age. We had hoped she would follow in her mother's foot-steps and would capably carry on the splendid work which has been so greatly blessed of God. But God had other plans for her. His will we can not understand. But we can bow in sweet submission to His divine will. Her mother once said of Manoramabai: "She is His, if He wants her He has a right to take her!"

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"The problem of India arose before the war . . . but the war has greatly intensified an already acute situation. Continuance along traditional lines is clearly impossible, momentous changes are at hand. The only question is whether these changes will be effected by a process of orderly evolution or by one of violent revolution. . . . The best minds of both India and England are alive to the peril of the situation and are earnestly seeking an evolutionary solution. . . . We should remember that India is not a "country" or a "people" in the ordinary sense of the word. India is nothing short of a miniature world. Sundered from the rest of Asia by the stupendous barrier of the Himalayas . . . this huge triangular sub-continent—as large as all Europe except Russia—is inhabited by all sorts and conditions of men. Its population is more than one-sixth of that of the whole world, is made up of several distinct races, speaking a multitude of different languages, and occupying widely different stages of civilization.

When England made herself master of India 150 years ago she found the land in a state of anarchy, a jarring congeries of states warring fiercely among themselves. Gradually England forged a system of government unique in the world's history, an absolute paternalism, governing as it saw fit, with no more responsibility to the governed than the Asiatic despots whom it replaced; but in efficiency, honesty and sense of duty the British government of India is probably the best example of benevolent absolutism that the world has ever seen. . . . It has given India profound peace, held the scales even between rival races, creeds and castes. It has made India a real political entity, something which it never has been before.

The Indian masses, preoccupied with the ever-present problem of getting a living, accepted passively a government no more absolute than its predecessors. Of anything like a self-conscious Indian nationalism there was virtually no trace. . . . The British rulers introduced European methods of education into Indian colleges and universities and in consequence there had grown up an Indian *intelligenzia* conversant with the English language and saturated with Western ideas. . . . These felt their total lack of self-government and agitated for sweeping reforms, including control of the executive and of taxation. . . . The Russo-Japanese war shocked India broad awake. True national feeling began to appear. . . . There were sharp clashes between English imperialism and Indian nationalism. . . . Violence was met with stern repression.

Riotous mobs were mowed down wholesale by rifle-and-machine-gun force or were scattered by bombs dropped from low-flying aeroplanes. The most noted of these occurrences was the so-called "Amritsar Massacre," where British troops fired into a seditious mass-meeting, killing 500 and wounding 1,500 persons. . . . The circumstances involved in this unfortunate incident were thoroughly investigated by a parliamentary commission, and its report found the British commander, General Dyer, guilty of injudicious conduct and grave errors in his handling of the situation. General Dyer was accordingly censured and relieved of his office. . . . Fortunately neither Indian revolutionaries nor British reactionaries dominate the situation. On both sides cool-headed leaders are keeping their tempers and are striving towards sincere and open-minded cooperation. . . . One thing however is clear: the days of arbitrary English rule over India are numbered. . . . India wants not merely good government but self-government, and the desire of one-sixth of the human race can not forever be denied. . . . Though a self-governing India *today* is neither possible nor desirable,—for were Great Britain's moderating hand today withdrawn, India would tomorrow sink into the welter of anarchy from which the same hand drew her a century and a half ago—yet unless all signs fail, a self-governing India is an ultimate certainty."

From *The Problem of India,* by Lothrop Stoddard, in *The Century.*

# The Reward of Faithful Witnessing

Mary C. Helm

She was a little girl only nine years old living in a Hindu home, with a great anxiety to go to school, but her people would not give her permission. However, they were willing to have a teacher come to her and she began at once to teach the little girl the Bible. The lady made it so plain that the child could see it all. She soon made up her mind that she would accept Christ as her personal Saviour, and would never again worship idols or follow any of the heathen customs of her people. This was not an easy resolution for a little Hindu girl to make for there are many idolatrous customs in such a home, in fact it is difficult to do any of the ordinary acts of every day living without some idolatrous rite. When the time came for this little girl to put her resolution into practice, she did not find it an easy path. Her family were determined she should obey them, but she was faithful to her Saviour and the light she had received. "I will not do those things if you kill me," said the child. They beat her and persecuted her in every way they could think of, but it was all in vain.

Then her people said: "We will marry her and her husband will make her behave."

So they married the child to a Hindu man and he set about trying to make her follow the custom of their religion, but he had no more success than her family had had. Beatings, pain and suffering had no effect upon her except to make her more firm in her Christian faith. Her two little children became ill and when urged to practice heathen rites for them she refused. In spite of this it seemed best to God to take them to Himself and then her heathen neighbors taunted her, saying she had been the cause of their death and if she had done as they said the children would have lived. But her faith never faltered. She said: "God gave them to me, and He has taken them away. His will is best and I am content with it." Then she was taken ill herself. She was paralyzed, and for fifteen years was not able to move or do anything for herself.

At length she was taken to a Mission Hospital and there they were able to help her. She will probably always be a little lame, but she is able to walk around and do her work and, best of all, she has been the means of bringing all her family to Christ.

The teacher who was the means of bringing her to Christ when she was a little girl has never heard the results of her work.

The story was told by the woman herself in a woman's meeting held by Mrs. Sherwood Eddy at the Saharanpur Convention, in 1919, and many hard-working missionaries felt new hope and courage as to the results of their own efforts as they heard it.

# The Book Stall

Julia L. Mills

MONTHLY TOPIC FOR NOVEMBER

SIAM

*Boon Itt: One of God's Own.*
An intensely human story . . . . 5c.

*How a Governor in Siam Found Christ.*
Interesting and well told . . . . 5c.

*Kania.*
Do not miss sending for this leaflet and learn how Kania was saved . . 4c.

*A Road and a Song.*
New edition . . . . . 3c.

*Airplane Messages from Siam.*
Gives all the late news from the field 5c.

*Hospitals in Siam* . . . . . 3c.

*Schools and Colleges in Siam* . . . . 3c.

*Then and Now,* 1870-1920.
A fifty-year history . . . . . 5c.

*A summer with the Tai People of Yunan,*
It reads like fiction but it is a true story . . . . . 6c.

Send for:

*Foreign Missionary Programs,* 1921-22 . 5c.

*Presbyterian Missionary Maps of All Countries* . . . . . 5c.

*The Kingdom and the Nations,*
By Eric M. North . . . . . 50c., 75c.

*The Why and How of Foreign Missions,*
By Arthur J. Brown . . . . 50c., 75c.

A New Pageant: *The Lifting Hands.*
A Pageant of the work of the Woman's Board of Foreign Missions. It is suggested that this pageant be given at the close of each mission study class throughout the year. The cast is small and there is little expense involved in the production.

Reprints:

The following leaflets because of constant demand, are again in stock.

*The Clinic of a Missionary Specialist.*
A play . . . . . 8c.

*How to Interest the Uninterested* . . . 5c.

*A Mexican Girl.*
A story . . . . . 4c.

*If I Have Eaten My Morsel Alone.*
A poem . . . . . 2c.

*Tired of Missions.*
A play . . . . . 8c.

*Sentence Prayers* . . . . . 1c.

*Missionary Musical Pageant* . . . . 5c.

*Who Are We?*
Guessing Characters for six boys . . 1c.

ANNUAL REPORT OF THE WOMAN'S BOARD OF FOREIGN MISSIONS.
SEND FOR A COPY, EVERY OFFICER SHOULD HAVE ONE.

One of our missionaries in the Punjab wrote on July fourteenth: "We had another rain this morning (the second this summer). The children were wild. I let them run out with the flowerpots. But in the classroom before they were dismissed, several of them said: 'I think we had better pray.' And practically the whole of the lesson hour was spent by those children on their faces, in perfect reverence, thanking God for the rain. If we had carried on the lesson they would have been too excited to listen or recite. In perfect lack of self-consciousness, one after another, ten out of the thirteen, without hesitation or delay, sometimes in simple and sometimes in comically stilted language, expressed their gratitude to God for the rain which meant so much. Then they were excused, and such yelling, such wild delight as was shown! The first snowfall has something of the same effect, but do we remember as simply and as spontaneously the great God who is the giver of it all?"

In the mass movement tens of thousands all over India have professed their faith in Christ, and have been received into the Christian Church. While there is dross, there is also much pure gold in this great ingathering, and the most serious problem to be worked out by the Church of Christ in India is the shepherding of this mass of ignorant converts, so saturated by the superstitions of centuries. The education of their children is a great question. How is it to be done, and to what standard? I am not touching upon politics, yet the new Nationalism of the Indian consciousness has not failed to touch the Indian Christian Church, and to what extent our old plans and projects must be altered to meet a very real change in the educated community remains to be seen.

Lahore (*Mrs. J. C. R.*) *Jane Sherrard Ewing.*

# With Presbyterian Young People

## Message to Leaders

FAYE A. STEINMETZ,
*The Board's New Secretary for Young People*

AS I GREET YOU for the first time through the pages of WOMAN'S WORK, it is with the wish that we might meet with a warm hand clasp and a smile and begin our friendship immediately. For we must be friends, you and I, with our common interest, Young People and Missions; with our common task, promoting missions among young people; and with the love for it all in our hearts. I do feel that a great privilege is ours, this sharing in work for and with our young people. They are a determining factor in making Christ known to the world and to us is given the opportunity of a world which needs Christ.

Missionary activity in the Young People's Societies, Young Women's Societies, and Westminster Guilds, can be secured by suggesting a definite plan of action and then, by full and faithful cooperation, assuring the success of the effort. Much of the success with young people depends upon definite, constructive, and immediately available plans. Therefore we face the fall work with two needs: *aims* and *plans*. What is your aim for your young people this year? If you have one—fine! we wish you all success. If you have none, may we offer this? A MISSION STUDY CLASS or READING CIRCLE or CONTEST IN EVERY SOCIETY THIS YEAR. Have you found that there is a greater vigor and strength in the work of the society in the fall than in the spring? Such is the fact in many places. So we must work without delay.

*THE MISSION STUDY CLASS:* We say study class because the need is for information and in no other way can the same amount of information be given. Is there to be a Church of Missions, or a Mission Study Drive among the churches, or promoted by the state, county or city Christian Endeavor Union? If so, co-operate!—use the enthusiasm, the advertising, the facilities for training leaders which such a drive offers. If there is no united effort in which you can share make your own plans, always bearing in mind that young people must plan and present while the leader's or secretary's part is to enthuse and counsel. Perhaps your group habitually has a study class; if so, your task is easy, for it remains with you to freshen and revitalize it in order to attract new members to enrol. But if to your group Missions is an obnoxious word and means giving money to the women for something, then your task is a challenging one. You have opposition to overcome, interest to create. It can be done and no service you can render will be of greater worth. Make the study class appear attractive, suggest Missionary World Party, Banquet, Playlet, or Picture Lecture as interesting organization meetings. This might be put in the hands of the social committee for planning and execution. Give the class a well planned, enthusiastic start.

*Advertise it!* Use posters, simple ones made by your group, bulletin board notices, announcements from pulpit, in meetings and Sabbath-school, newspaper articles and church calendar. Use every available method to let the community know there is to be a class.

*Promote it!* Have a person whose business it is to create enthusiasm, enrol members, later keep attendance and perhaps a record of lesson assignments. Maintain interest in class by following the *Helps for Leaders,* making use of debates, simple dramatizations, impersonations, pictures, current magazines and the wealth of available material.

Sounds easy, doesn't it? Well, if you've never tried it you'll find it easier than you thought—and a great joy. Remember Phil. 4:13: "I can do all things through Christ which strengtheneth me."

Suppose a Study Class is impracticable, then try a *Missionary Reading Contest.* Catch the fall football spirit and make it a game.

### FOOTBALL MISSIONARY READING CONTEST

Select names for teams. Make chart of football field, using gummed tapes to mark the advance of teams. Hang in conspicuous place.

1. Captains: Choose lively leaders. Each allowed all persons he can enrol for the contest. During contest he stimulates his team to greater activity.
2. Advertising manager: Use posters, announcements in local papers, church calenders, from pulpit, etc.
3. Coach: Select books carefully with group in mind, books of action and romance, like *Ann of Ava, Shepard of Aintab, Black Sheep,* etc. Have them ready with plan for distribution.
4. Manager: Draw up rules for game. Fifty pages read by a member counting a five-yard advance. One person reading a book in a week might be a touchdown. Reading book on country or station to which society contributes may be another touchdown.
5. Scorekeeper: Keep individual records, also team records of number of pages read. Have definite method of reporting each Sunday night, perhaps each person telling the number of pages read as he arrives for the meeting. The total marked on scoreboard at appointed time.

Be sure to close the contest with a special meeting of some kind. Discuss "What I enjoyed most in my reading" or a debate, Resolved: "The Missionaries have contributed more to world harmony than the diplomats."

(*Concluded on p.* 231)

# EDITORIAL NOTES

One of the most stimulating indications of its place in the life of our missionary women that ever came to this magazine was the fact that in the year when it made its increase of fifty per cent. in subscription price the number of subscribers increased by almost two thousand. Does not that mean that when a woman starts in the foreign mission work she only needs to know about our official organ to realize that it is a real necessity to her? New members are always coming into our auxiliaries, to every new member should the magazine be promptly and attractively introduced. In Woman's Work for September, 1911, during the editorship of Miss Parsons, Miss Rachel Lowrie of Philadelphia had an interesting article, called *A Card-Case Campaign,* in which she described the winning method used after the Jubilee of 1910 of presenting the claims of the auxiliaries and the magazine to the unacquainted. Two by two, in their prettiest clothes and their company manners, the interested women went to make regular afternoon calls upon the uninterested, forming or renewing their acquaintance, and inviting them to become members of their church auxiliary and take their mission magazine. What was a successful method ten years ago might well be successful now. With all the tremendous forward movement of our Board, the progressive methods begun, and the valuable new workers at Headquarters, we should make the coming year the most stirring one in the history of Woman's Work. Nowhere else will you find the succinct monthly chronicle of the Board's plans and progress. We can justly "point with pride" to our Board and its officers, from the President down. We are already beginning to hear that what "our Mr. Speer" has been among the churches "our Mrs. Roys" is among the auxiliaries. We must let all the women of the churches know about our Board, its work and its workers, our missionaries and their steadily progressing achievements. There is no better way to do this than through the magazine. We ask you to give us this year, not a ten, but a *twenty per cent.* increase in subscriptions. Where you have sent us fifty subscribers plan to secure ten new ones. Where you have sent twenty, secure four new ones. We will send you sample copies, circulars, etc., on request.

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Already the eyes of Christian people all over our own country, and no doubt all over the world, are turning towards Washington and the momentous day of November eleventh — momentous for what the day has been and we hope even more momentous for what it will see. As all our readers know, it is on that day that there will assemble at our Capital the Disarmament Conference called by the President as a measure to insure permanent peace among nations. Surely no more urgent subject for the prayers of Christian intercessors has ever arisen in our history. At every gathering of our women, in every private prayer, may this Conference be remembered before God. What wisdom is needed by all who participate in the discussion of the great problems which will come before them! Let us invoke for them that "wisdom that cometh down from above" and that unselfishness and unanimity of feeling which will bring success in the great object of the deliberations.

A note received from the President of the Woman's Board, after this paragraph was written, also calls attention to this object of prayer and urges it upon the women of the Church, quoting from Andrew Murray on 1 Tim. 2: 1, 2, saying, "What a faith in the power of prayer! A few feeble, despised Christians are to influence the mighty Roman emperors and help in securing peace and quietness!" Miss Hodge adds: "God can, in

answer to the prayers of His people, give peace. Let us pray for it and for the *rule* of righteousness on which alone peace can be established."

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HER MANY PRESBYTERIAN FRIENDS heard with great interest of the election of Mrs. Helen Barrett Montgomery as President of the Northern Baptist Convention, meeting at Des Moines, Iowa, last spring. Mrs. Montgomery has long been the President of the Baptist Woman's Board of Foreign Missions, and has been a licensed minister of the Baptist Church since 1892. Her great ability as a speaker and a presiding officer fully equipped her for the task assigned to her. We wonder how many years it will be before any of our gifted women will be elected as Moderator of the General Assembly? We are quite sure that none of them want to be, but, as George Eliot says, "A woman must march with her regiment or in the end be trodden under."

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MAY WE AGAIN urge upon those who send contributions to be printed in our magazine the importance of preparing these in suitable shape for the press? Few printers are willing to handle anything but typewritten copy, and the typing should invariably be in *double-space* — it is extremely difficult to prepare single-spaced manuscript for the printer. A third of the first page should be left blank for necessary typographical arrangement. If MSS. must be sent handwritten please take pains to have it legible and not crowded. The Editor has no stenographer or typist. Anything that has to be copied she must copy herself. One more request. Please remember that such abbreviations as "&" for "and," "Xtian" for "Christian," while they may be considered by some admissible in very informal private correspondence, would look quite ridiculous in print; also that our magazine follows the standard spelling of Webster's Dictionary and does not adopt such abbreviations as "thru," etc.

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WE THINK we had some hot weather in July—and we did!—but it seemed cool and refreshing when we read some of the letters from the India missionaries! In spite of the fact that they were quite cheerful and not at all posing as martyrs there came to mind in reading them, by way of contrast, Kipling's tale of "Pagett":

"April opened with punkahs, coolies and prickly heat,
Pagett was dear to mosquitoes, sandflies found him a treat.
May set in with a dust-storm—Pagett went down with the sun.
All the delights of the season tickled him one by one.
He babbled of 'eastern exile' and mentioned his home with tears—
But I hadn't seen *my* children for close upon seven years!"

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AT the All-India Muslim Ladies' Conference a number of educated Mohammedan women, referring to the evils and hardships of polygamous marriage for women, bound themselves not to allow their daughters to marry any man who already had a wife.

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(*Concluded from p.* 229)

Or review a few books, or tell stories or give a missionary play.

Our children—precious Little Light Bearers, Light Bearers, and Junior Endeavorers, eager and responsive, are waiting for us to give them something—anything that will bring them with all the little brown, yellow, black, and red children, close to the feet of the Christ.

The cry for leaders for children's work is an old but persistent one. We are trying to heed it by preparing suggestive programs and helps which will be so complete that even a busy woman or an inexperienced girl can hold a group of children together and make the hour a profitable one. You will be interested in our new letters to Mother and Baby for use in Little Light Bearers' work. Chinese boy and girl paper dolls, selling for 25c a set, will be a delight to you and the children as well, also the panoramic pictures in color showing life in Africa. It sells for 50c.

Aims for our boys and girls: 1st.—Well planned missionary programs. 2nd.—A practical service for children in other lands, such as gifts and money for foreign work.

May I say again that I am happy to have this opportunity to work with you for our children and young people? May we be faithful in this service for our Christ, remembering that "Not by might nor by power, but by my spirit saith the Lord of hosts."

# HOME DEPARTMENT

## The President's Message

### A Call to Intelligent, Devoted Service

MARGARET E. HODGE

DURING THE SUMMER many missionary women have been resting by the sea or in the mountains, many have been at home in unusual heat, others have attended summer conferences and schools of missions. All summer long the new missionaries, with the inspiration of the "School of the Prophets," described in the August number of WOMAN'S WORK, lingering in their hearts, have been shopping and packing and saying good-bye to their families, then hastening to ports on the Atlantic or the Pacific to sail to the Near East and the Far East, to Latin America and to Africa. And now, as we read these pages, the missionary women in America are at home settling down for the steady pull of the winter's work, and the new recruits are at language school or studying with a teacher, enjoying new sights, making new friends, struggling against home-sickness, adapting themselves to new conditions. Furloughed missionaries, too, have been going back to their work with none of the excitement of novelty except that which those same new missionaries may furnish them, and often leaving a large part of their hearts here because their children must be left in America for education.

What will the year bring forth? The answer to this depends very largely upon the women who read this magazine, for its readers are the leaders of our host of women and young people. Let our watchword for the year be *insistent prayer,* with an absolute belief in the power and willingness of God to answer the prayers that are offered in Christ's name.

It is natural to begin with ourselves. So let us look at our own societies. Make the first meeting a truly devotional one, invite the young women and Westminster Guild girls to attend and take part. Do not stop there but invite all the women of the congregation. Have something definite for which to pray; have the delegates to the conferences tell about them; plan how to use those delegates for forward work during the winter; pray for the new missionaries, especially for those whom any of you know, who have gone from your church or presbyterial society, those whom you support; plan for regular letters to be sent to them. Talk over the responsibilities that belong to you, mentioning by name your missionary or station and the work that they are doing. Use your imagination so that you can understand what an itinerating trip involves, or how people who never heard of the true God can be made to understand about Him. What does it not involve to be a teacher in a high school or a college where modern science is displacing ancient superstition, and where there is the marvelous opportunity to show that true science reveals our God at work? Surely those missionaries need to be prayed for day by day with the help of the *Year Book* and magazines as well as in the meetings.

Do not stop with the personal needs or responsibilities of the missionaries, but think of them as grouped in a mission. Even that group is pitifully small to cope with the problems before them, problems that have become more complex because of the World War, and which it is our duty at least to realize if we are to give them the support that is their due. A century ago the missionary expected opposition from governments, but at the beginning of this century much of that opposition had vanished. Today it is appearing again, together with governmental regulation; here we are forbidden

to use the vernacular but must teach in the language of the country that holds the mandate; here we must conform to the government educational courses; there we cannot have a hospital unless it is up to a certain standard, and so on. National consciousness is increasing in India and other countries, and the proper relation between the missionaries and the national churches is a vital question. The greatest wisdom and sympathy are needed to solve these problems, many of which are similar to those in a home where the children are growing up and where the wise parents do not command but are still looked up to for advice even though the children wish to carry out their own plans.

Many interesting things are projected for the year. One of them is the new mission in Mesopotamia to be carried on with other Presbyterian denominations which will form the link connecting the established work in Syria, Persia and Arabia. Another is the continuance of the program for the Woman's Union Colleges and Medical Schools, which was so successfully begun last year. Up to January, 1923, we have the promise of an additional gift of one dollar for every two given by us. A united campaign is planned for the fall, to be begun by special prayer all over the country. It is a critical time for these institutions; now we Christians have the higher education of women in our hands; if we keep in the lead, and above all have their faculties composed of earnest women absolutely loyal to Christ we can do much to mould the lands where these colleges are.

These are but hints of the possibilities before us. A study of the new textbooks will reveal many others.

Pray for the Woman's Foreign Board in its own life and in its cooperation with the Assembly's Board of Foreign Missions. The Biennial Assembly and the first meeting of the Synodical Advisory Council will occur next spring; advance plans for the young women are being made; results of the Christian Endeavor Convention of last July in New York must be conserved; college young women in our own land must be drawn increasingly into the work.

Let us make the fall meetings of presbyterial and synodical societies veritable power-houses where inspiration will be received from the speakers and from communion with God; and then let us take up the winter's work with renewed courage and devotion, eager to be good conductors of that power to those in our own church and to all the world.

# Suggestions for Fall and Winter Work from District Secretaries

## WHO IS LOOKING AFTER RECRUITS?

Mrs. Andrew T. Taylor

If the children and young people in your church are not being trained in the Missionary Army, whose fault is it? If nobody has assumed the responsibility, who should take it up? Who but the women of the older society? They know the *needs* of the work, they know the *joys* of the work, they should be most eager to enlist the younger people in the Lord's Army of Workers.

How is it in *your* church? Have you women of the missionary society often talked it over and said to each other, "Yes, our children and young folks are not getting any missionary training. We belonged to Mission Bands when we were young, but our church does not have one. There is no one to lead it"? There is the crux of the whole problem—no one to lead the children. Well, are you so sure about that? Perhaps some one who has a young heart and a sympathy with children, is loaded up with responsibilities in the older society. Think it over. Would not some one else be quite capable of taking over her duties and leaving her free to do this very vital piece of work? Again, you may have one or more women

in your church membership who would gladly render such a service if they knew how. What better investment could you make than to send such an one to a Summer School or Winter Institute where she could receive definite training to become a leader of children or young people? Have you consulted your Presbyterial Guild, Young People's or Children's Secretaries to see how they could help you train a local leader? Have you written to your District Headquarters for samples of children's study books, leaders' helps, the perfectly fascinating handwork to be done by the children? All these things will suggest ways and means of doing this seemingly impossible thing. You say you have done all this and still you have found no leader. Is there not one way, even yet, untried?

Let me tell you what was done by one society, faced with the children untrained for missions and unable to secure a leader. At an Executive Committee meeting, the President having stressed the great need and the apparent impossibility of securing a leader, said, "Will you join with me in prayer that the Lord Himself will call some of our young women to offer themselves for this work?" Then and there the officers one by one called upon the Lord to find a leader for them. The President took it to the public meeting of the society and again petitions went up for leaders for the children.

A little later, the pastor's wife, at a meeting of the Girls' Club, was moved to tell the girls that the women of the church were praying that the Lord would find a leader for the children. After the meeting two young women who had been asked to do this work and who had flatly refused, said, "Well, if the women are praying that God would find leaders for the children, we guess it is up to us to do it." And that is how one Light Bearers' Band came into existence.

## DISTRICT OF THE NORTHWEST

Mrs. E. H. Silverthorn

I. For synodical and presbyterial societies: 1—Stock taking of conditions throughout the organization. This can be done at fall meetings, as also can No. 2, following, forming a part of the program of such a meeting.

2—Perfecting of plans for fall and winter to carry out policy for year's work.

3—"Truing up" on policy or goals for each department of work in presbyterial or local societies as to results and accomplishments for record and commendation, or for defects and lacks that need help or correction.

II. Local societies: 1—It is well to begin our fall work with a membership rally or campaign in September or early October. So many societies go into moth balls and camphor during the summer months or, at least, so many members are away that both interest and attendance at meetings lag. All activities, school clubs, business, take on new life by September or October and we missionary women should also be keen and alive to re-enlist our church women at this same season. Not only should our effort be to re-relate the former members to our missionary work with renewed enthusiasm, but we should also seek new members. Every woman and young woman member of the church should be approached, at least once a year, with an invitation to share in the privileges of the organized missionary work of our denomination. If a really thorough visitation is to be made the town should be districted and callers carefully chosen for each district. Card catalogues with the names and addresses of all the church women should be prepared with the aid of the pastor, clerk of the session or church visitor, so that calling lists may be prepared by Districts, all women may be reached and records kept for future reference of findings and results. If you cannot put on so thorough a campaign, get out an invitation to the October meeting that will create a desire to attend.

Make each member responsible for bringing one woman with her who is not a member or a regular attendant at the monthly meetings.

2—Of course, last spring, at the beginning of the fiscal year, plans were carefully laid by the Executive Committee of each local society for the plan of work, policy or goals to be attained this year. An executive meeting should be called as early as possible in September and these goals gone over carefully, modified if conditions have changed, and plans intelligently laid for carrying them out, month by month or quarter by quarter.

3—These plans or goals should include among other things, these items at least: *a*—A Mission Study Campaign or cooperation or promotion of a Church School of Missions. Leaders should be secured and prepared so that all auxiliary organizations may have good mission study classes this fall. This campaign should be put on in September or early October, so that study classes convening for six consecutive weeks may close before Thanksgiving.

*b*—New Organizations. If any type of Westminster Guild, Christian Endeavor, or Children's organizations are lacking in your church, now is the time to secure suitable leaders and organize such groups. Then be sure to continue their nurture.

*c*—Improved Programs and Methods of Work. In consultation with the delegate whom your society sent to the nearest Summer School of Missions you will work out plans to improve your program meetings and methods of work.

*d*—Seeking 100 per cent. efficiency. In general, the plans for the fall and winter should be built upon a full knowledge of your local organization, its lacks, defects, weaknesses and strong points; upon the recommendations and plans of the National Board as transmitted through that organization, your District Secretary, or your synodical and presbyterial executive committees, and those plans should be laid to bring your society up to the point of 100 per cent. efficiency. Your Standard of Excellence will be a good guide to you as to what constitutes this 100 per cent.

Your presbyterial and synodical officers are always glad to give you help in working out these plans, as your District Secretary will be.

## NEW YORK DISTRICT

Mrs. Jas. Duguid, Jr.

"New conviction as to the character and sufficiency of our God is the ultimate foundation for a faith large enough to reconstruct a world."—D. J. Fleming, in *Marks of a World Christian.*

As we look forward to the coming year of missionary service, shall we not ask the Master to open our eyes that we may see the pitiful need of the world for reconstruction, and have born in us a new conviction of the sufficiency of our God to meet the world need and to arm us for service? Then let us definitely outline what we want to accomplish in 1921-'22. Write down the goals, and divide the responsibility, putting every woman in the society to work.

Have a large *aim*—one hundred per cent. in the *standard of excellence!!*

Let us study the steps to be taken to reach *our aim.*

Prayer—Make intercessory prayer the greatest part of our equipment for service in the coming year. A work not to be neglected, but carried on as systematically as meetings, program work, or hospital sewing.

Stewardship of time, talents, influence and money. The Board voted at the annual meeting that the First Vice-President of each society should be assigned the task of stewardship, enlistment and education.

Apportionments prayerfully accepted as opportunities for service, as our share in bringing the good news of the Gospel to every creature. Keep apportionments plainly before the society all the year,

making use of charts for that purpose, checking off progress as the monthly or quarterly payments are made. Appoint a finance committee to work with the treasurer. "Render unto God the things that are God's."

Membership campaign thoroughly organized. List the women in the congregation who are not members of the missionary society; also list the newcomers, brides, and college girls. Divide the "list" among the members so that each prospective member will have at least twelve invitations to join the missionary society.

Associate membership—Bringing into the society the busy mother, the business women and the "shut in." The Christian fellowship waiting to be called forth by quarterly calls with helpful literature will prove a coming of the Kingdom to many hungry hearts. "Shut in but not shut out."

Young people—Undertake the responsibility for developing the missionary spirit among the young people of the church. All the young people organized for missionary service. Plan for regular visits to the young people's societies by members of the missionary society. Invite the young people and children to the auxiliary meeting and give them a part in the program. Get acquainted with each other.

Mission study classes—Plan a missionary education program covering men and women, young people, boys and girls. We cannot afford to miss the study of *The Kingdom and the Nations,* with its practical challenging solutions of big world problems. The manual of arms, which every missionary soldier should understand thoroughly, is *The Why and How of Foreign Missions,* by our own Dr. Brown. *World Friendship, Inc.; A Noble Army* and *Under Many Flags* are all ready for our young missionary soldiers. "The church acquainted with its world task."

Overseas hospital sewing the over-and-above gift of love. Every hospital fully supplied. Red Cross women enlisted for Overseas Hospital service, bringing to the Master their training and talent.

"Yours is the very skill I call,
So bring your cunning needlework, though small
Your gift may seem, the Lord hath need of all."

Form the society into sections in order to divide responsibility, create enthusiasm and give every member a task. Have a prayer section to plan for and carry out an intensive prayer program; have sections for finance, stewardship, enlistment, associate membership, young people, mission study, overseas hospital sewing, music, charts, publicity, dramatics, reading, etc.

A work for each section and each section at work.

Our District office is a Service Station. Please use it freely. We are here to help you.

## FROM OCCIDENTAL DISTRICT

Evelyn Browne Keck

Do you remember the wonderful revival of a few years ago in China, when by the hundreds souls were brought to Christ and Christian leaders faced the tragedy of a pathetic mass of eager souls asking for service for the Master where there was only an unprepared church, with no adequate opportunities for service? The throngs began to drift back to their old lives. Then Sherwood Eddy spoke something in this wise: "Never again must this tragedy occur. For another revival we will prepare from within, and the Church will be ready for those who can be held only as they serve."

From college and conference they come to us, our own splendid boys and girls, eager and ready to place their newly-discovered powers at the service of their Master. And what do we offer them? Often nothing!

This winter each church in the District should put up such a challenging missionary program as to seize and hold

the finest of its young people. Let *them* work out the Pageants and Impersonations for the younger ones. *A.*—Let *them* gather, pack and send the choice things we are getting off to our missionaries for Christmas. Ask them to conduct debates.

*B.—Mission Study.* Said an energetic Synodical Young People's Secretary: "Where we have lost out is in not having tied our young people up with mission study." A splendid, wholesome lad went from his country home to one of this year's summer conferences. He took part in a debate: If I had money to spend on Foreign Missions I would spend it on missionary schools and colleges rather than on the printed page. At the close of the class he came to the leader with face aglow. "Now I know that there is a place for me in missionary work. I've always wanted to do something, but there didn't seem to be anything I *could* do. I can't preach, I'm not a talker, I could not be a successful doctor; but I am sure I could fit into the work we were debating about." He was eager to work his way through college and a friend, who was looking for a boy in whom to "invest," delightedly made out a check to "give him a start."

*C.*—"Retreat." Occidental District is planning a "Retreat" for High School girls, to be held during the glories of October. The girls will get away into the quiet of the country for a week-end. "Leadership" and "Life Service" are the goals. Through a few short conference periods, personal talks with missionaries, and wholesome fun, this will be worked out.

*D.—Circles.* They are springing into popularity and have proved successful. The church is divided into circles (usually geographically), each with a leader. Each circle meets once a month (usually in a home), in addition to the regular meeting.

*Telephone!* If you want people not to forget missionary meeting, have an official telephoner. Like advertising, "it pays!"

## FROM NORTH PACIFIC DISTRICT

Mrs. Chas. W. Williams

There has never been a time when unceasing prayer for wisdom and love, tact, tolerance and patience, as well as courage and heroism, was so essential on the part of God's workers as in the present hour. If we are to meet the faithlessness, the unrest, the pessimism, the heartache of the world; if we are to answer the cry of the demoniac life about us, "I pray you, if you can possibly do anything for us, come and help us"; if we are to have the faith as a Church in our power which Christ had in Himself, it must come through prayer.

Accordingly, in our office, the committee women and office force will observe Tuesday mornings, from ten to ten-thirty, as prayer hour. We are keeping it absolutely informal and unorganized—a time for prayer for the need of the hour. We invite the workers of this great northwest to join us in this prayer hour.

We are working out plans here to further the reading of missionary literature which we mean to use in reading contests during the next half year. There is a widespread feeling that a missionary book, after the year of its use, has become valueless, whereas as a matter of fact, a library of missions assembled from Board publications largely of the past fifteen years, was found to be altogether the best missionary library on a college campus, where an exceptionally good library exists. We are, therefore, preparing lists of books, arranged in groups about some six or eight general subjects and offering these, at nominal prices, or for carrying charges, as loan libraries for six weeks' Reading Contests.

One who may have faithfully studied a textbook in class has still often missed a large number of excellent books, and a reading contest of six weeks will give her an opportunity to get into these neglected paths. Many a child will gain an idea

which may germinate into a rich service later, from a bed-time story, and who shall say how many a mother may learn to give herself and her child to Him, by such quiet reading?

Mrs. Fletcher Linn, Synodical President of Oregon, who went to give the report of the Synodical Society before Synod, arranged a morning conference for women who were attending Synod with their husbands. About thirty were present, interested missionary women, who could not attend synodical meetings because of distance and who, in many cases, had missed presbyterial meetings for the same reason: ministers' wives, several from churches where there is no woman's missionary society, and some young wives of pastors who need direction for service.

Very informally they discussed their various types of churches and their varying problems. Suggestions, methods and missionary information were interchanged and the Synodical President had an opportunity for inspiring, encouraging and instructing the group. With our tremendous distances, our divisive mountains and our undeveloped railroad conditions we have so many remote women. With some of these women we shall press the matter of organization; to everyone will go the suggestions for reading groups, referred to above, and we shall enclose Mrs. King's leaflet on the Reading Circle and the leaflet, *Prayer Cycle for Leaders.*

We are suggesting, too, to the synodical presidents and children's secretaries the plan of having conferences for Sunday-school teachers in connection with synodical and presbyterial meetings, to give them such knowledge of the children's and young people's organizations as they may need and possibly stimulate the organization of new societies. Similar conferences with Sunday-school teachers in local churches promoted by the missionary society we believe would be prolific of results in missionary organizations, drawing in those who have had no previous interest.

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Mrs. W. O. Shewmaker, of Albion, Ill., sends us this clever suggestion of a new "Way of Working."—Editor.

The war has taught us the value of "Intelligence Tests," so for the sake of variety, in our missionary meeting we decided to use a "Missionary Intelligence Test."

The questions, which were typewritten on a single sheet of paper, were so named on the back of the sheet with the injunction to wait for orders to open the folded sheet. Two minutes were allowed for each question, for speed is always an element in such tests; each question counted ten, the writer grading her own paper. The highest grade made was 68. One of our most intelligent members guessed that the whole number of foreign missionaries of the great Presbyterian Church was seventy-five! So we at least found out how little we knew.

MISSIONARY INTELLIGENCE TEST.

I. In what countries did the following missionaries serve?

| | |
|---|---|
| 1. David Livingston | 6. Robert Moffat |
| 2. William Carey | 7. Pliny Fisk. |
| 3. John G. Paton | 8. Titus G. Coan |
| 4. Sheldon Jackson | 9. Adoniram Judson |
| 5. Robert Morrison | 10. W. A. Shedd |

II. Name ten foreign countries in which the Presbyterian Church has missionaries.

III. Name five schools belonging to the Woman's Board of Home Missions, and locate them.

IV. How many foreign missionaries has the Presbyterian Church U. S. A.? How many men? How many women?

If you do not know *GUESS.*

V. Name a representative of each of the following Boards:

Foreign Mission Board,
Woman's Board of Foreign Missions (President),
Woman's Board of Home Missions (President),
Freedmen's Board.

VI. What is the prevailing religion in each of the following countries?

| | |
|---|---|
| 1. China | 6. Turkey |
| 2. Japan | 7. Syria |
| 3. Brazil | 8. Africa |
| 4. Korea | 9. Chile |

VIII. Guess what were the receipts of the Foreign Mission Board for 1920-1921.

IX. Name ten foreign missionaries now serving the Presbyterian Church.

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As usual, the Presbyterians stood highest in numbers in the paid registration of the Mount Hermon Federate School of Missions, at Mount Hermon, Cal., July 9-16. Of the 128 paid registrations, Presbyterians were fifty-five and United Presbyterians five.

The two textbooks used were *The Kingdom and the Nations* and *From Survey to Service.*

The teacher was Miss Frances B. Patterson, of Chicago. Mrs. Paul Raymond conducted the daily morning period of *Methods.* Mrs. Raymond also twice addressed us on the Col-

leges for the higher education of Oriental women. The support of these is of course interdenominational work. Dr. John Snape, of Oakland, lectured on *The Eloquence of Silence*, Dr. Francis M. Larkin, on *Journalism and Christian Propaganda*. A pageant, "Others," written to illustrate the foreign text-book, was given in costume. There was a daily afternoon hour for young people, a story-telling hour for children and separate rallies of the different denominations. The Presbyterian was the largest. The speakers were Mrs. Paul Raymond and Mrs. R. Cadwallader, of San Francisco, dean of the Federate School.

*Mary E. Bamford.*

THE 39TH ANNUAL MEETING of the Pennsylvania Woman's Synodical Society of Missions, will be held in the Park Presbyterian Church of Erie, on October 25, 26, 27. Names of delegates must be sent to Mrs. Wm. A. Feist, 1322 West Ninth Street, Erie, Pa., before October 15th.

"He that gathereth in the summer is wise." We are eagerly awaiting reports from our societies of the summer offerings to provide the machinery for the Beirut Press, at a cost of $10,000. There is yet time to contribute to this cause, even though the summer be ended. We hope all gifts will be in the hands of our Treasurer by November first.

# A Dream Come True

GERTRUDE SCHULTZ

SOMEBODY DREAMED A DREAM at the beginning of our Jubilee preparation and saw every mission hospital receiving a yearly box of supplies such as our Presbyterian women had been making for the Red Cross work. A few women began to make that dream come true,—society after society, state after state took it up until now nearly every presbyterial and synodical society is enthusiastically pushing this Overseas Hospital work of love. It has truly been a gift of love for it has been an extra over and above the budget for which no credit has been given. Boxes have gone to forty hospitals and dispensaries, containing sheets, pillowcases, spreads, comfort tops, blankets, bed garments, towels, wash-cloths, children's garments, surgeons' caps and gowns, all forms and sizes and variety of gauze and muslin bandages, compresses, sponges, etc. The cost valuation of these boxes for 1920-21 amounted to $28,297,-.30. This does not count the hours and hours and hours of faithful labor, but the societies have been well repaid by the new interest aroused; by uninterested women enlisted; by new friendships formed, but most of all by the knowledge that it is a direct "heart labor" with the missionaries for the evangelization of the world—not a proxy of money. But what has the dream meant to our mission doctors at the front?

From a doctor who has been on the field thirty-five years and has always done without proper supplies:—"I am bewildered by the boxes of supplies coming for the hospital. All in good condition and such a wealth of human sympathy packed in too that it cheers one's heart. It really seems too good to be true. What lovely things they are sending—everything from luxurious America seems too good to use. I write in haste and with too much heat for brains. Never less than 94 degrees in the house day or night since May fifth."

From the doctor in charge of one hospital and dispensaries where 45,195 patients were treated last year:—"We are much pleased with the supplies received and delighted with the prospect of more. These supplies will be a tremendous boon to us. They are much superior to most of the stuff we can get out here and indeed there are some supplies we cannot get at all."

From one of our new hospitals:—"Please send to the donors of the fine supply of hospital materials our very sincere thanks and deep appreciation of their generous help. The things sent will prove a great boon to the hospital and add greatly to the comfort of many whose comforts are very limited indeed. The supply of bedding is especially appreciated as it will enable us to do away with the necessity of having the patients bring their own bedding into the hospital; a plan which has many serious drawbacks from the point of view of sanitation and otherwise. We are thankful way down deep!"

From *one* hospital which tries to bring relief to a constituency half as large as the population of New York City:—"We wish to thank all those who have had a part in getting these things ready and sending them to us. Of course, they have not yet arrived but we anticipate much pleasure in unpacking them when they do arrive, and assure you that they will be of great help to us and the work here. It is indeed a comfort to feel that we have such a number of good friends at home who are backing us up in the work we are attempting to do. Words fail us with which fully to express our feelings, when we receive such good news. Our wards are keeping full all the time now, and often patients who have travelled many weary miles over land by wheelbarrow, have to wait several days before they can get in. We are just remodelling an old room in a one-story native style building, so as to put in three more clean beds for men patients. Your supplies will come in handy for helping to fit out these beds. We did not know, when we began to clean this room up, where the supplies would come from, but went ahead trusting that God would supply our need, and now behold! God has used YOU to do just that thing."

Every reader of WOMAN'S WORK should have a part in this work and make the dream come true for some hospital. Write to your Synodical Overseas Hospital Secretary or to your District Executive Secretary for particulars. No society should begin work without receiving an assignment for a certain hospital, with special directions for the supplies needed by that hospital. All shipments should be made according to instructions from District headquarters. This is very important in order to avoid freight and duty charges.

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A private correspondent writes: "On May fourth the Presbyterial Society met in our church which was filled. Tables were piled up with the supplies for Tooker Hospital, China. Dr. Vanderburgh of that hospital addressed us and it was a most successful meeting. It was a happy thought of some one to set us at this work. That which we have made with our own hands and sent out from our own homes will serve as a strong link between us and that gallant outpost of Christ's army."

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PROPERTY LIST of the Woman's Board of Foreign Missions of the Presbyterian Church in the U. S. A. For the year 1921-22. Of the total budget of $1,400,000 assumed by the Woman's Board, it is proposed to devote $150,000 to buildings and equipment. Of this amount $25,000 to Woman's Union Educational Institutions and approximately $25,000 unassigned to provide for unexpected, urgent needs which may arise, as, for example, property destroyed by fire. The balance as follows:

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|---|---|
| Africa: Africa Press (Halsey Memorial) | $10,000 |
| China: Nodoa, Girls' School Enlargement | 3,000 |
| Hoihow: Mission House and Agency, Wall, filling in land | 5,100 |
| Hengchow: Hospital | 10,000 |
| Changsha: Single Women's Residence | 3,200 |
| Soochow: Chapel | 1,200 |
| North China Medical School | 10,000 |
| Chosen: Pyeng Yang, Recitation Building, to complete | 12,000 |
| India: Dehra Dun, Repairs, Girls' School | 1,333 |
| Japan: Tokyo, Joshi Gakuin School Enlargement | 1,000 |
| Mexico: Vera Cruz, Girls' School | 10,000 |
| Persia: Meshed, Buildings | 10,000 |
| Tabriz: Residence | 5,000 |
| Philippines: Two Automobiles | 2,000 |
| Siam: Bangkok, Dormitories, Harriet House School | 12,500 |
| South America: Colombia, Medellin, Church | 6,000 |

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